A SYNOPSIS

OF

[H]INDU SYSTEMS AND SECTS.

TRANSLATED FROM THE TAMIL,

BY

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VIVĒKACHINTĀMANI:

OR

THE WISHING-STONE OF KNOWLEDGE.

PROSPERITY.—The title Vivēkachintāmani is given to this work because it reveals the meaning of the Vedas, Agamas, Puranas, and Sastras, which are the depositories of universal truth, so that all men may clearly understand them.

PROSPERITY.—I adore with my mind, my speech, and my bodily members, the formless long succession of spiritual teachers up to the great high-priest Brahma, who exists in the form of the primeval pillar, which is the origin of all worlds.

It is very certain that every disciple, and disciple's disciple in long and crowded succession, who enters upon the study of this work after having made that form of invocation which established rules have prescribed for such worship, shall obtain the three kinds of advantages promised to such pursuits, but which can only be realized by those who enter upon the study of these things in a proper frame of mind.

This work is a translation into Tamil of a book

originally written in the Canarese language by Nisagunayōgi, who composed it with the intention that persons longing for heaven, who seek to know the right path of life in this world, and of departure out of it, should learn to know it without unnecessary difficulty, and at the same time with certainty, and almost by way of recreation, so that they may become free from sin;—that so, uttering nothing of his own, but examining and arriving at the meaning of the valuable writings on the subject already in existence, and bringing together their true contents, whether profitable or unprofitable, into one single work, stringing them together like a necklace of jewels, and forming them into a chain of beautiful lotus-work, such persons may become familiar, after the example of men of olden times, with the different works on morality, the sacred histories, and the great epic poems, which are founded upon the concurrent testimony of the inspired writings and sacred scriptures revealed to men as his paramount will by the Lord, the omniscient one, who is supreme over all, because eternity, holiness, and wisdom, constitute the form with which he is clothed.

The Origin of the World.

The world, existing in God in a manner incapable of being perceived by the senses of man, is the effect of a cause, like an earthen vessel out of the hands of the potter; because it contains distinct traces of wisdom, and is possessed of qualities and different con-

stituent parts. Its efficient cause is the lord, who corresponds to the potter: its instrumental cause is merit and demerit, corresponding to the potter's wheel and its handle: its material cause, corresponding to the clay of the potter, is the atomic nucleus of deceptive matter, with its illusory elements of virtue and vice: and it was created to enable human souls, which are portions of the supreme soul separated from it in consequence of the various deeds of joy and sorrow done in their transmigration state, to arrive at the enjoyment of happiness in this life and of heaven hereafter.

The Creator of the World.

To those who maintain that, not the Lord, but either nature, or a first atomic nucleus, or time, or the retributive actions of former ages, is the cause of the world's existence, I reply, that these things are mere irrational existences, and therefore they certainly could not of themselves create the world, since they need some rational being to operate upon them.

If, again, you suppose the reasonable soul of man to be the author of creation, this too is impossible; because it possesses only limited knowledge, it is itself dependent, and is without any kind of original authority, and has other natural infirmities.

Wherefore, in the absence of any other assignable cause, we may be assured that the Lord is the creator of the world.

His Unity.

If it be maintained that the visible world is a great and complicated work, and must therefore have had, not one, but many authors, corresponding to the makers of the different parts of an idol-car; I reply, that such an idol-car is invariably built according to the rules of art by some one individual architect; and that no single work has ever been completed by the separate and independent exertions of different authors, however able they may be.

Wherefore the world can have but one Lord.

His Attributes.

Forasmuch as that one Lord is the sole origin of existing things at all times and in all places, it is certain that he is eternal in his nature, and also omnipresent.

Since also it is his nature to be able to know and to do all things, he is omniscient and omnipotent.

Since also he is himself indestructible, and brings all things into being in the same way that he creates first the bud, then the flower, then the fruit, and after that the seed, he is spotlessly pure.

Since also he is the searcher of all hearts, and the governor of all affairs through his judgments recorded in due form of law, he is universal lawgiver and judge.

Moreover, since he creates human bodies and other

creatures distinct from himself, just as thread, cloth, and other manufactures, are produced by the skill of human craftsmen, and then, in virtue of his right as Lord of all worlds, establishes his Laws over them, he is the all-pervading soul.

Since also he has no rival, and is without father or master, he is the sole proprietor of all things.

Since also he is the distributor of joy and sorrow, which are the source of the retributable actions of mankind, he is himself without either desires or aversions.

And further, since no other being has power by any other means to create the heavens and other worlds, which he has created, he is finally Lord of all.

The Vedas.

The divine writings assented to by persons of different persuasions as necessary to the enjoyment of happiness in this present world, the abode of the rational and irrational creatures of the Lord, are the following :

The chiefest of all sacred books is the Veda, which consists of the Rig Veda, the Yajur Veda, the Sama Veda, and the Atarvana Veda. It is said to be self-existent, and to have been revealed by the Lord.

Of these the Rig Veda contains twenty-one divisions ; the Yajur Veda, a hundred and one divisions ; the Sama Veda, a thousand divisions ; and the Atarvana Veda nine divisions.

The chief end of the Veda is to reveal the precepts of a righteous life: and these are arranged under four heads, namely, Rules of morality, Hymns of praise to the deity, Forms of prayer, and Titles.

i. The first of these divisions, namely the rules of morality, like the laws of a king, seeks to turn men away from doing evil, and to lead the to do that which is just and good.

ii. The division of hymns of praise corresponds to heralds, who precede the great on their journeys to proclaim their titles and merits, and sets forth the praises of the deity.

iii. The division of forms of prayer corresponds to a priest who gives directions respecting the proper method of conducting divine worship.

iv. The division of titles corresponds to a father, who gives names to his children, and treats of the names of different sacrifices, and other similar things.

Members of the Veda.

The Veda possesses feet, hands, a face, a nose, eyes, and ears: and, in the order corresponding to these members, it treats of prosody, the details of ritual worship, grammar, elocution, astronomy, and the meaning of sacred words: and these subjects are therefore called the Members of the Veda.

i. Prosody teaches the number of letters which enter into the composition of the stanzas of hymns, and other poetical works.

ii. The art of sacrificing treats of sacrifices and sacrificial ceremonies, according to the aphorisms of Asuvalāya, Pōtāya, Apastamba, and other ancient sages.

iii. Grammar decides the meaning and construction of the scriptures and scientific writings.

iv. Elocution teaches the method of producing the ascending and descending inflexions, and the true articulation and right collocation of sounds, constituting the four modes of utterance used in reciting the words and the hymns of the Vedas.

v. Astrology explains the times of the rising of different stars above the horizon, the phases of the moon, the days of the week, the asterisms, the conjunctions of the planets, the constellations, and other matters whereby the appropriate times for the performance of religious duties may be ascertained.

vi. The glossary of difficult terms explains the technical words used in the vedas, and other difficult phrases.

Co-members of the Veda.

The Veda has also four supplemental members namely, Law, History, Logic, and Philosophy. The nature of these will be explained further on.

Co-vedas.

The Veda also possesses four supplemental vedas, namely, the veda of medicine, the veda of sacrificial

materials, the veda of the art of war, and the veda of music.

i. The veda of medicine teaches the causes and symptoms of diseases, medical incantations, medical remedies, and other matters necessary to the maintenance of health.

ii. The veda of sacrificial materials affords assistance towards the performance of the four principal duties of man, which are to be fulfilled by means of sacrificial fire, clarified butter, boiled rice, and other similar things.

iii. The war veda teaches the method of preparing weapons and incantations for the destruction of enemies.

iv. The veda of music teaches the details of the seven notes of the gamut Sa, Ri, Ka, Ma, Pa, Ta, Ni; and also the right method of singing the hymns of the Sama Veda, and other similar sacred books.

The Essence of the Vedas.

The works which form the theological vedic writings are the following thirty-two, bearing the names of their respective authors,

i. Sriruttra.
ii. Prakatāranniya.
iii. Suvēdāsvatara.
iv. Keivalya.
v. Kālagni.
vi. Kada.
vii. Valli.

xvii. Karaseipintu.
xviii. Brahmasāpala.
xix. Dēsōpintu.
xx. Vāchiyānēya.
xxi. Pōtāyanīya.
xxii. Āsuvalāyanīya.
xxiii. Meittrāyanīya.

viii. Kāttyayana.
ix. Brahma.
x. Nārāyana.
xi. Angisa.
xii. Paramāngisa.
xiii. Pāskara.
xiv. Brahmapintu.
xv. Āruni.
xvi. Amirtapintu.
xxiv. Sāngyāyanīya.
xxv. Vāsirāyanīya.
xxvi. Savunakīya.
xxvii. Sivasangarpa.
xxviii. Siravana.
xxix. Bārāka.
xxx. Kimburōdiya.
xxxi. Mukkala.
xxxii. Mundaka.

These writings explain in detail such things as the sacred ashes, rosaries, the knowledge of the deity, and other similar religious matters.

Law.

The recognized works on law are the following nineteen, written by the different persons after whose names they are called:

i. The law of Manu.
ii. ——— Attri.
iii. ——— Ārīta.
iv. ——— Vishnu.
v. ——— Yāgniyavalka.
vi. ——— Ushana.
vii. ——— Angīra.
viii. ——— Yama.
ix. ——— Āpastamba.
x. ——— Smavatta.
xi. The law of Kāttiyāyana.
xii. ——— Pragaspati.
xiii. ——— Parāsara.
xiv. ——— Vyasār.
xv. ——— Sangalīta.
xvi. ——— Dasha.
xvii. ——— Goutama.
xviii. ——— Sāndappa.
xix. ——— Vasishta.

Of these law-codes the chief of those written in the Krita age is that of Manu; in the Trēta age, that of Goutama; in the Dwāpara age, that of Sangalīta; and in the Kali age, that of Parāsara. These several works on law treat of the different

nationalities and castes, the four social states of mankind, the different kinds of law-suits between members of the same family, the eighteen kinds of general law-suits, the punishments due to convicted criminals, and other matters of law.

The different Nationalities and Castes.

There are four nationalities, the Mahratta, the Canarese, the Telugu, and the Tamil.

There are also four classes of the community, the Brahmin, the Kshattriya, the Veisya, and the Sudra.

The Brahmin.

The Brahmin is one who has passed through the sixteen religious ceremonies, namely, the ceremony performed on his conception; that belonging to the third month after conception; the ceremony of pouring water upon the pregnant mother's back in the sixth or eighth month of her pregnancy; the ceremony of lifting up the child immediately upon its birth; the ceremony of working out his horoscope; the ceremony of naming him at twelve days old; the ceremony of taking him into the open air when four months old; the ceremony of giving him solid food when six months old; the ceremony of shaving his head in his second or third year; the ceremony of investiture with the sacred thread in his seventh or ninth year; the ceremony on his first introduction to his spiritual teacher; the ceremony of pe-

nances; the ceremony of preparation to read the vedas; the ceremony of worshipping the sacred fire; the marriage ceremony; and the funeral ceremony.

He has also the following six special duties assigned to him, namely, the duty of offering sacrifices, the duty of causing sacrifices to be offered, the duty of reading the veda, the duty of teaching the veda, the duty of giving alms, and the duty of receiving alms.

He is also specially a worshipper of Siva, and is distinguished by everything that marks a good and upright man.

The Kshatriya.

The duties of the Kshatriya are the following six, namely, the defence and preservation of the people; to offer sacrifices; to read the veda; to destroy wicked men, wild beasts, obnoxious birds, and enemies; to be liberal in making the following sixteen established gifts, namely, gifts of food, of clothing, of virgins, of land, of gold, of cows, of cows in calf, of buffaloes, of horses, of white horses, of time, gifts of money sewed up in the hide of a deer, gifts of the receiver's weight in gold, gifts of whatever a man asks for, gifts of knowledge, and the gift of the golden cow through which the Kshatriya has to pass on being converted into a Brahmin; and, lastly, to make inquisition of times, places, and utensils.

He is moreover specially a worshipper of Vishnu.

The Veisya.

It is the duty of the Veisya to be acquainted with the science of numbers from an unit up to the thirty-sixth place of figures; and to be familiar with the symbolical language of numbers in use amongst merchants, in which unities, such as 'the earth,' 'the sun,' &c. used in place of the word 'one;' dualities, such as 'eyes,' 'feet,' 'wings,' &c. instead of 'two;' triads, such as 'Siva's eyes,' 'the sacred fires,' &c. instead of 'three;' 'the vedas,' 'the castes,' &c. instead of 'four;' 'Siva's faces,' 'the elements,' &c. instead of 'five;' 'the seasons of the year,' 'the god Subrahmanya,' &c. instead of 'six;' 'the horses of the sun,' the notes of the gamut, &c. instead of 'seven;' 'the points of the compass,' 'the Vasu gods,' &c. instead of 'eight;' 'the planets,' 'the emotions,' &c. instead of nine; 'dot,' 'sky,' &c. instead of 'ten:' he must be acquainted with the customary methods of counting such marketable articles as betel nuts, &c.; he must be accustomed to weigh camphor and similar articles by the karansu weight according to the following rule,—

Four karansus	make one	karisha;
Four karishas	———	palam;
Forty palams	———	vis;
Five vises	———	tulām;
Thirty-two tulāms	———	bhāram;
Ten bhārams	———	astam:

he must also be able to measure goods by the nikusansa measure, according to the following rule,

Four nikusansas	make one	kuduva;
Four kuduvas	———	prasta;
Two prastas	———	vāka;
Two vākas	———	vādaka;
Four vādakas	———	drōna;
Five drōnas	———	kari:

he must be familiar with the different colours and qualities of gold, with the proper weight of coral with the difference between genuine and unreal pearls, with the methods of testing different gems, and with the rule for weighing diamonds and emeralds; he must also know the market price of goods, and the current rate of interest and discount.

All these things enter into the first of the six duties of the Veisya. Those duties are, to buy and sell goods, to cultivate the earth, to keep cows, to offer sacrifices, to read the vedas, and to give alms.

He is specially a worshipper of the sun, and similar deities.

The Sudra.

The duties of the Sudra are to serve the three higher classes, to watch the fields, &c.

He is to worship all gods alike.

The four Social States.

The four stages of man's life are the state of pupilage, the domestic state, the state of partial renunciation of the world, and the ascetic state.

The Puranas.

There are eighteen puranas, or works on ancient history, containing together four hundred thousand stanzas. They are in strict accordance with the vedas, and were written, through the aid of the divine favour, by Vyāsa, the sage. Their names are as follows,—

i. The Brahma Purāna;
ii. The Padma.
iii. The Vishnu.
iv. The Siva.
v. The Bhāgavat.
vi. The Nāradīya.
vii. The Mārkandēya.
viii. The Āgneya.
ix. The Bhavishyat.
x. The Brahmaveivarta.
xi. The Linga.
xii. The Vārāha.
xiii. The Skānda.
xiv. The Vāmana.
xv. The Kūrma.
xvi. The Matsya.
xvii. The Gāruda.
xviii. The Brahmānda.

Of these the following ten are Siva puranas,

i. The Siva purāna.
ii. The Skānda.
iii. The Linga.
iv. The Kurma.
v. The Vāmana.
vi. The Vārāha.
vii. The Bhavishyat.
viii. The Matsya.
ix. The Mārkandēya.
x. The Brahmānda.

The following four are Vishnu puranas,

i. The Nāradīya purāna.
ii. The Bhāgavat.
iii. The Gāruda.
iv. The Vishnu.

The following two are Brahma puranas,

i. The Brahma purāna.
ii. The Padma purāna.

The Brahmaveivarta is the purana of the Sun.

The Āgnēya is the purana of the god of fire.

From the number of puranas of each class may

be inferred the relative superiority of the deities to whom they belong. These puranas are divided into chapters, and treat of religious and scientific matters.

The Minor Puranas.

There are also eighteen minor puranas, composed by the individuals whose names are usually attached to them; namely,

i. The Janatukumāra Upapurāna.
ii. The Nrisinha.
iii. The Nandi.
iv. The Sivadhermma.
v. The Dūrvāsa.
vi. The Nareda.
vii. The Kapila.
viii. The Mānava.
ix. The Usana.
x. The Brahmānda.
xi. The Varuna.
xii. The Kālika.
xiii. The Vāsishtaleinga.
xiv. The Sāmpa,
xv. The Savura.
xvi. The Parāsura.
xvii. The Māricha.
xviii. The Bhāskara.

These writings also are in strict accordance with the vedas.

History.

There are also some celebrated poetical works on ancient history, such as the Bhārata, and the Rāmāyana, composed by Vyasa and Valmiki. These works exhibit the glory of heroism; they also teach men the nature of the divine attributes of Brahma, Vishnu, and Siva; they record the birth and genealogy of gods and demons; they also relate the history of eminent men, such as Yudhishdara, and Rāmachandra.

These works also are in strict accordance with the vedas.

The three Heterodox Sects.

The three sects which reject the Vedas are the Chārvāka, the Jeina, and the Buddhist sects. Their tenets are set forth in detail in the writings of Vrihaspati, Ārhata, and Sugata.

i. The Charvaka Sect.

The followers of this sect maintain that in this world of continual changes, which is developed out of four primitive elements, prosperity is heaven, and adversity is hell: and that, there is no other heaven or hell besides them.

ii. The Jeina Sect.

The books of the Jeinists teach the nature of the three states of man, the beatified state, his present mortal state, and his state of misery in hell. They also relate the history of those great sages who discovered the art of medicine, wrote their rituals, and revealed the six arts of alchemy. They command the head to be shaved; they require their disciples to go about naked, using their hand as a plate for their food, and carrying with them a fan made of the feathers of a peacock's tail to brush away insects. They prohibit the five following sins, murder, theft, drunkenness, lust, and lying. They also require vows and voluntary penances to be made, such as to abstain from eating honey, onions, and other forbidden articles; to sleep on a

bare rock; together with other severities. They contain also the history of their twenty-four beatified teachers, amongst whom the most eminent were, Hēmachandra, Nāgachandra, Nēmichandra, Mēghachandra, Mahāchandra, Arhata, Ādinātha, Akkala, Pārsvanātha, Sougata, Srutikīrtti, Sumati, Kāmarahita, and Munisvāmi. They further explain the nature of the seven elementary substances: and finally they explain their seven spiritual categories, namely, pure soul, incarnate soul, the soulless, self-mortification, the connexion of soul with sensible objects, the bondage of the soul with retributable actions, and the emancipation of the soul.

iii. The Buddhists.

The Buddhist sect is divided into four sub-sects, namely, the Soutrāntika, the Veibhāshika, the Yōgachāra, and the Mādhyamika sects.

They maintain that the world is composed of twenty-three elementary substances; and that it has only a momentary existence, like the successive flashes of the flame of a torch.

They profess to have the power of counteracting the power of fire, water, the human organs, swords, the tongue, and locomotion.

They teach the art of destroying life by means of magical sacrifices; the art of inflicting diseases which shall cause premature death, trances, swoons, and uncontrollable desires; the art of depriving men

of their usual health; the art of controlling the spirits of the unseen world; the art of causing clothes, jewels, women, and other desirable things, to leave their owners and come into the possession of the operator; and the art of causing enmity between the most intimate friends. They also teach the art of causing fever-devils, demons, and goblins, to enter into the bodies of men; the art of compelling the favour of kings and other great personages; the art of compounding transmuting mercury, magical collyrium, and magical pills, and of discovering magical roots; together with other feats of alchemy. All which arts were taught by the nine chief sages of their sect, Satyanātha, Sathōkanātha, Ātinātha, Anātinatha, Vakulanātha, Matanganātha, Machēndranātha, Kathēndranātha, and Kōrakanātha.

The Sacteya and Pancharatra Sects.

There are also two other unorthodox sects called the Sāctēya and the Pāncharātra sects, which were established respectively by an individual called Sactitatwavāsi, and by Vāsudēva.

i. The Sacteya Sect.

Of these two the Sāctēya forms an extensive sect whose votaries contend that the entire rational and irrational world is but the form and manifestation of Sakti, or the personified divine power.

ii. The Pancharatra Sect.

The disciples of this sect maintain the elementary

substances to be twenty-four in number, ascending in successive order from earth up to mind. They also teach that transmigratory births and retributable actions are the work of Krishna, Aniruddha, Makaradhwaja, and Roukinēya, who were created by Vasudēva out of his different attributes, so as through them to produce the visible world.

The five Great Schools.

The five great systems of religion are the Loukīka, the Veidika, the Adhyātmīka the Adhimārkīka, and the Māntra schools.

i. The Loukika School.

The tenets of this school are taught in the veda of medicine, the moral code, &c., written by Tanmantra and other writers. It teaches that man's happiness is to be derived from visible and material things.

ii. The Veidika School.

This school is sub-divided into three sects, holding out to man visible and invisible benefits, namely, the Earlier Mīmānsa, the Nyāya, and the Veisēshika, founded respectively by the celestial sages Jeimini, Akshapāta, and Kanāda.

(1.) The Purva-Mimansa.

This sect teaches the necessity and the mode of performing sacrifices and other religious rites and ceremonies, in accordance with the letter of the sacred

scriptures, and having reference to the six different lingas or symbols of divine power.

(2.) THE NYAYA.

This sect maintains that the Lord is the author of creation, by means of arguments founded upon the following sixteen things, namely, proof, object, doubt, advantage, example, ultimate dogma, members, formal controversy, certainty, irregular discussion, deception, cavil, inconsequence, stratagem, relation, and rejection.

(3). THE VEISESHIKA.

This sect declares that the visible world has a self-existent form; maintaining this doctrine by means of the following six categories, namely, substance, attribute, action, equality, difference, and relation.

iii. THE ADHYATMIKA SCHOOL.

There are three sects of this school also, holding out to man the advantages of spiritual knowledge, which were founded respectively by Kapila, Patanjali, and Vyāsa; namely, the Sānkhya, the Pātanjala, and the Vēdānta.

(1). THE SANKHYA.

This sect teaches that nature, which is the result of the three ultimate attributes which make manifest the eternal pure unassociated soul, and which exists in the form of the visible world, is composed of

twenty-five elementary substances, and constitutes the bondage of the soul. It speaks also of the classes and customs of the three divisions of mankind, namely, the higher, the middle, and the lower, who are distinguished respectively by patience, anger, and ignorance, and whose proper temperaments are the phlegmatic, the bilious, and the flatulent; who have sprung in the order now indicated from the three attributes above referred to.

(2). THE PATANJALÀ.

This sect teaches the method of attaining fixed mental abstraction by means of the eight kinds of self-mortification practised by religious penitents.

(3). THE UTTARAMIMANSA.

The later Mimansa or Vedanta inculcates the theological portions of the vedas. It declares that the world has only a delusive existence, and shows that god and the human soul are one. It embraces four sub-sects, namely, the Bhāskarya, the Māyāvāda, the Suttabrahmavāda, and the Krīdabrahmavāda.

iv. THE ADHIMARKIKA SCHOOL.

There are three sects of this school established by three zealots who maintained that the elementary substances have no real existence. These are,

(1). The Pāsupata sect, which regards retributable actions and the doctrines which depend upon them as a mere delusion.

(2). The Kāpalika sect, which requires its votaries to live in a state of mendicity, and to gather their alms in a human skull.

(3). The Makāvrudha sect, which commands human bones to be worn about the person.

Opinions respecting the Soul.

We come now to show the differences of doctrine which exist amongst all these sects when compared with each other.

1. The Chārvākists maintain that the human body is the soul.

2. Some of the Chārvākists maintain that the organs of knowledge and sense are the soul.

3. The Jeinists maintain that the soul is distinct and of a different nature from the body; and that, while it is naturally of equal dimensions with the body, it is at the same time elastic, and capable of contraction and expansion.

4. The Buddhists maintain that intelligence is the soul.

5. The Kavulists, the Yāmalists, and the Sāctīkarists maintain that the capacity of man for the enjoyment of happiness is the soul.

6. The Pancharatrists maintain that the soul is in size a mere atom; and that it is in constant motion between the two breathing tubes which terminate at the nostrils.

7. The Loukīkists maintain that a man's body, together with his children, family, and circumstances, are his soul.

8. The Pūrva-mīmānsists, and, with some differences, the Pāttists and the Prabhākists, maintain that the soul is knowledge evidenced by sound.

9. The Nyāyists and the Veisēshikists maintain that the soul is commensurate with the ether; and that, although in itself it is irrational like a stone, yet it has become rational by being united to mind.

10. The Sānkhyists and the Pātanjalikists maintain that the soul is independent thought.

11. The Vedāntists maintain that the soul is pure unadulterated knowledge.

12. The Pāsupatists, the Kapālikists, and the Makāvrudhists maintain that the soul is an eternal, omnipresent, and intelligent being.

13. The Māntra Sidhāntists maintain that the soul is an eternal, all-comprehending, wise, and active being.

Opinions respecting Heaven.

The views held by these different sects concerning the nature of future happiness are as follows;—

1. The Charvakists and the Loukikists maintain that death is heaven.

2. The Jeinists maintain that the act of ascending higher and higher into the earth-enclosing sky is heaven.

3. The Buddhists maintain that hereditary pure wisdom, free from the infirmities of joy and sorrow, is heaven.

4. The Kavulists and the Yamalists maintain that the acquisition of the power of travelling through etherial space is heaven.

5. The Sactikists maintain that the enjoyment of present pleasure is heaven.

6. The Pancharatrists maintain that the abode of the soul, indestructibly and in its own self-existent form, in original nature which is the visible manifestation of Vasudeva, is heaven.

7. The Loukīkists maintain that to dwell in the present world with one's wife and offspring, and in the enjoyment of health with freedom from all disease and care, is heaven.

8. The Pūrvamīmansists maintain that to acquire Swarga, and similar abodes of bliss, is heaven.

9. The Nyayists and the Veiseshikists maintain that complete insensibility, like that of a stone, produced by the operation of the soul working like a poison for the entire destruction of care which results from the twenty-one elementary substances, is heaven.

10. The Sānkhyists maintain that the destruction of ignorance by the discriminating wisdom of the natural soul is heaven.

11. The Pātanjalikists maintain that the destruction of ignorance through the power of habitual-

ly suppressing the breath in the mental orifice, is heaven.

12. The Vedāntists maintain that the emancipation of the soul from its bondage to the things of the present world, by means of the wisdom which unites man to God, is heaven.

13. The Pāsupatists maintain that the transformation of the soul into pure wisdom, and the resulting capacity to confer omnipotence upon other souls out of its own superabounding power, is heaven.

14. The Kāpālikists and the Makāvrudhists maintain that deliverance from the bondage of external circumstances by means of the soul's innate superiority over them, and the wisdom thus acquired, is heaven.

15. The Māntrists, and the Sougneisidhāntists maintain that to become on a level with the deity in all his ways is heaven.

Opinions respecting the Lord.

Amongst these different sects the Chārvākists, the Jeinists, the Buddhists, the Mīmāusists, and the Sānkhyists, do not believe in the existence of a visibly manifest lord. All the remaining sects acknowledge him.

All these great doctrinists hold the dualistic faith, with the sole exception of the Vedāntists who are non-dualists.

The Mimansas.

Of the different systematical works before described those which occupy the foremost place are the four vedas, the six members of the vedas, and the four minor members of the vedas; and hence they are called the fourteen sources of wisdom.

The Mīmānsa philosophy is very prominent amongst all these fourteen works. It consists of an exposition of doctrines distributed into twenty sections, and divided into two parts.

i. The Purva-Mimamsa.

The former of those great divisions contains the aphorisms of the sage Jeimini, and includes twelve of the twenty sections. It treats of virtue and property; and is called The world-veda, and The opening division; and hence, by the rules of scientific books, it has obtained the name of the Pūrvamīmānsa, or the earlier and preliminary doctrinal system.

A commentary called Sāpara has been added to the aphorisms of Jeimini by a person named Sapara.

Out of that commentary a new system was framed by Pāttāchārya, which is called after his name the Patta system.

A disciple of this Pātta school, whose name was Prabhākara founded a new school called the Prabhara upon the basis of the above-named commentary of Sapara.

ii. The Uttara-Minansa.

The second of the two great divisions occupies the last eight of the twenty sections, and contains the aphorisms of Vyūsa. It treats of the deity and the soul, and is called the Uttara-Mīmānsa, or the later and ultimate doctrinal system.

The first half this division is called The section of the gods. In this seçtion the nature and attributes of the gods are explained in the form of prayers and invocations added to it by Balabatrarama.

The latter four of the eight sections are called The section of the supreme deity. In this division the unity of the deity and the soul is treated of by Sankarāchārya in a commentary written by him.

Upon this commentary another called Vivarana was written by Vivaranāchārya. This Vivarana is the Vedāntic system of philosophy. The details of the work are as follow :—

The Vedanta.

First of all it contains the three introductions always prefixed to a scientific work; namely, the salutation, the invocation, and the announcement of the subject.

It contains the five usual divisions of a commentary, namely, the separation of the words, the meaning of the words, an explanation of the sentences, questions proposed, and answers returned.

It also analizes the five members of a gram-

matical sentence, namely, the adjective, and the noun, the agent, the object, and the verb.

The preface contains the four regular divisions, namely, the subject of the work, the order in which it is treated, the advantage to be derived from it, and a description of the persons for whose benefit it is written.

Of these, the subject is the unity of the deity and the soul: the order is that of the writer's own choice in subjection however to the rules of composition: the advantage to be derived is the knowledge of the method of obtaining eternal happiness through the destruction of all causes of sorrow: the persons for whom it is written are such as possess the four preliminary qualifications.

The qualifications of a Disciple.

The four preliminary qualifications of a disciple are the following;—

i. A knowledge of the difference between eternal and non-eternal things:

ii. A rejection of the enjoyment of the pleasures of both worlds:

iii. The possession of the six attributes of the spiritual mind:

iv. A longing for heaven.

i. A knowledge of the difference between eternal and non-eternal things consists in a clear perception

that the soul alone, in the form of knowledge, is eternal, and that all things else are unreal.

ii. The rejection of the enjoyment of pleasures consists in a perception that such enjoyments are the consequences of being born; and that to be born is the result of retributable actions; and that therefore they are only temporal in duration; together with a conviction that they are consequently of the nature of sorrow, forasmuch as in the endeavours and enjoyments which preceded those retributable deeds there was necessarily a total absence of desire. It implies also the entire absence of mental contact with these things.

iii. The six spiritual attributes are mental repose, self-restraint, patience, renunciation, faith, and peace.

Of these, mental repose consists in the captivity of the internal organs: self-restraint consists in the restraint of the external organs: patience consists in avoiding anger and other sources of sorrow: renunciation consists in the entire rejection of all trust in meritorious deeds: faith consists in believing the scripture and the teaching of the priest: peace consists in the mental confidence which results from the teaching of the priest.

The proper conduct to be observed towards the priest by a candidate possessing these four preliminary qualifications consists in four things, namely, i. Fidelity, ii. Personal service; iii. Household service. iv. Reverence.

i. Of these, Fidelity consists in ascertaining and fulfilling the pleasure of the priest.

ii. Bodily service consists in washing the priest's feet and in similar personal duties.

iii. Household service consists in taking care of the priest's house and other property.

iv. Reverence consists in believing that the priest is the present deity.

Besides these persons there are three other kinds of fit candidates, but inferior to them, namely, i. one who trusts in his meritorious works: ii. one who is clothed with piety: iii. one who is adorned with wisdom.

i. The man who trusts in his meritorious works is he who adheres to the 'I' and the 'Mine' in matters relating to his body, his home, and his business in life.

ii. The man who is clothed with piety is he who performs all the actions of his life as an offering to the Lord.

iii. The man who is adorned with wisdom is he who has learnt that all actions are foreign to himself, and that he is a mere looker on.

There are five other kinds of persons fit to become such candidates; namely, i. The man of action: ii. The man who is free from mere human feelings, iii. The well-taught man: iv. The man of experience: and, v. The exalted man.

i. Of these, the man of action is he who clings exclusively to the deeds accustomed to be performed by persons of his class in the community, and who may become beatified after not less than a hundred successive births.

ii. The man who is free from human feelings is he who acknowledges the body to be unreal, but nevertheless clings to spiritual actions, and who becomes beatified after three births.

iii. The well-instructed man is he who knows that the world is only a delusion, and of the nature of a dream, and who is able to perform religious abstraction and other similar religious acts without distraction, and who attains beatitude after two births.

iv. The man of experience is he who has put away the desire of this world's things and is possessed of discriminating wisdom, and who attains beatitude after a single birth.

v. The exalted man is he to whom the world does not appear distinct from the deity and who by means of the soul's knowledge is at the present moment a beatified man.

Apart from all the above there are three descriptions of persons who arrive at beatitude by paths different from the established mode, and through the mere will of the deity.

i. One of these is he who acknowledges that the world is a delusion, and approaches the priest

enquiring what heaven may be and who may obtain beatitude, after having previously arrived at the knowledge of the elementary substances of nature.

ii. Another is he who acknowledges that the body and other objective things are non-eternal, and who approaches the priest for guidance after all his desires for present enjoyment have been obliterated. This man obtains beatitude as one who has arrived at the true knowledge of the deity.

iii. The third of this last group is he who arrives at the knowledge of the nature of the soul through accidentally hearing the priest expounding his doctrine to his disciples; and who thus obtains beatitude.

The Priest.

Of the religious teachers above referred to there are eight distinct kinds, who differ from each other according to the subject-matter of the instruction which they are capable of bestowing upon the seriously disposed disciple; namely, i. The teacher of instruction; ii. The teacher of the vedas: iii. The teacher of the black art: iv. The teacher of true desire: v. The regenerating teacher: vi. The teacher of aphorisms: vii. The transforming teacher: and viii. The teacher proper.

i. The teacher of instruction is he who teaches the meaning of scientific books.

ii. The teacher of the vedas is he who teaches the nature of the elementary substances.

iii. The teacher of the black art is he who confers happiness in the present life followed by misery in the life to come, through the arts of subjecting persons to one's will, and of compelling the presence of distant objects, &c.

iv. The teacher of true desire is he who confers happiness in both worlds, by teaching the true nature of good works.

v. The regenerating teacher is he who confers upon the disciple the six spiritual states of mind.

vi. The teacher of truth is he who induces desire for the things of the soul by showing that the things of the world are only a delusion.

vii. The transforming teacher is he who bestows the unity of the deity and the soul.

viii. The teacher proper is he who confers eternal happiness by teaching the method of casting away all doubt.

The Disciple's mode of approach to the Priest.

When a man of either of the above named classes of enquirers is afflicted with any one of the three kinds of affliction which have their origin respectively in personal, circumstantial, or divine causes, and is depressed in mind on account of it, and is led

to ask himself the questions, What am I? For what reason am I thus burdened? By what means may I be relieved? let him put away every high thought, and taking in his hand offerings of leaves, flowers, and fruits, let him enquire for a teacher skilled in knowledge, and endowed with humility, patience, and other similar attributes of excellency of character. Then, when he has come into the presence of such a priest, let him commence by addressing him with the appointed eight-fold salutation, and say, 'O beneficent teacher! I adore thee as the omniscient one, illimitable, without passions, dwelling beyond the sky, yet present everywhere, and distinct from the three kinds of delusion, from the lord, from the atomic germ of the material world, and from all objective knowledge.' Then let him make the salutation of the eight members of the body, namely, with his two feet, his two hands, his two shoulders, his forehead, and his chest, touching the earth. Having risen from the ground, piously and humbly joining together his hands in the form of a closed lotus-flower, let him make known the distress of his soul. He must then utter the praises of the teacher in this form, 'O holy teacher! Thou art possessed of the six attributes of deity, knowledge, absence of passions, power, riches, honour, and happiness. Thou art therefore the perfect one. I pray thee fully and clearly to teach me in what manner I may be relieved of this bondage, which I have inherited through the misfortune of being born.'

Such is the manner of a disciple's first approach to his teacher, according to the rules established for such an occasion.

The Priest's duty in return.

The teacher will then decide in his mind to which class of enquirers the candidate so approaching him belongs; and casting upon him a benignant look, and laying his hand upon his head to give him confidence, he will thus address him, 'Be not afraid. Thou thyself art the supreme god, if by the assistance of the scriptures and religious meditations, thou cast from thee the unspiritual thoughts connected with the body and other material things.'

To declare these things at large with sincerity of heart constitutes the substance of the priest's instruction.

The Modes of Teaching.

That instruction in detail will embrace three things; i. a motto: ii. a definition: and iii. a test.

i. The motto must be the name of some familiar object, which he may fix upon according to his pleasure and ability.

ii. The definition consists in stating the chief characterizing feature of such an object: for instance, 'An animal with a dew-lap is a cow.'

iii. The test consists in an examination whether the object so defined possesses that characteristic mark or not.

The Modes of Proof.

There are eight modes of proof by means of which such an examination may be made; namely, i. Experience: ii. Inference: iii. Testimony: iv. Reason: v. Comparison: vi. Negation; vii. Probability: and viii. Tradition.

i. Experience is available in cases when a matter can be ascertained by the use of the senses: as, for instance, when he sees an earthen vase.

ii. Inference consists in ascertaining the existence of a cause from seeing the effect of that cause: for instance, you see smoke ascending, and you infer that there is a fire in that place.

Inference contains three members i. an assertion: ii. a reason: and, iii. an illustration.

(1.) For the assertion take the following example, 'There is a fire on the mountain.'

(2.) For the reason, 'Because I see smoke there.'

(3.) For the illustration, 'Just as we see it in the kitchen.

iii. Testimony ascertains the existence of a thing upon the evidence of a trustworthy witness: for

instance, 'I know that fruit &c. grows on the banks of a certain river from the testimony of my friend who told me that he had seen it there.'

iv. Reason is of two kinds, namely,

(1.) Reason from visible data, as for instance, 'I see Devadatta in a state of rotundity, and yet am aware that he has not eaten anything during the present morning; I conclude therefore that he must have partaken of food on the preceding evening.'

(2.) Reason from audible data: for instance, when I am told that Devadatta is not at his own house, I conclude that he is somewhere else.

v. Comparison ascertains a thing from the agreement of the object which meets the sight with the description of it previously received: for instance, when I go into a forest after hearing that a wild cow is like the domestic cow in certain respects, I know the animal standing before me to be the wild cow on account of that resemblance.

vi. Negation ascertains the non-existence of a thing: for instance, when I am told that there is no potter, I know there can be no potter's vessels.

vii. Probability, or comprehension, ascertains the existence of a thing from the fact of the existence of something else of which it forms a part; for instance, I know that a hundred things exist where there are a thousand.

viii. Tradition ascertains the existence of a thing on the evidence of unvarying rumour; for instance, I know that such a being as a goblin exists, because it is universally reported that a goblin haunts a certain banyan tree.

Of these eight modes of proof the Chārvākists acknowledge only one, that from experience: the Buddhists, and the Veisēshikists add inference to it, and so acknowledge two of them: the Sānkhyists acknowledge three, adding the proof from testimony to the above two: the Jeinists, and some Nyāyists add to these the proof from comparison, and so acknowledge four: the Prabhākists add reason to these, and so admit five: the Pattists and the Vedāntists acknowledge six, adding negation: while the Purānists admit probability also, and tradition, and so receive all eight modes of proof.